AUM

That pure, great light, which is radiant; that great glory; that verily which the gods worship, by means of which the sun shines forth—that eternal divine being is perceived by devotees. His form has no parallel, no one sees him with the eye. Those who apprehend him by means of the understanding and also the mind and heart, become immortal.—*Sanatsugatiya.*

THE PATH.

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The Criterion of Morality, or Basis of Brotherhood.

In *Bhagawat Gita* II. 45, Krishna says to Arjuna: "O Arjuna, rise above the three qualities to attain the pure sâtvic and higher consciousness—the consciousness of Higher Self, for the ordinary and lower consciousness, including even the exoteric knowledge of the Vedâs, is an admixture of three qualities, *i. e.*, a mixture of pure and impure elements of good and evil tendencies."

In this single verse of *Bhagawatgita* we find the whole development of philosophic thought contained as in a nut shell. Rightly understood, it embraces all moral science and philosophy; it is the keystone of the arch of morality as well as its criterion, and is expressed and embraced by the first object of our Society,—Universal Brotherhood.

Modern science divides itself into two schools as regards the test of moral sentiments. These schools are (a) the intuitive; (b) the experimen-

tal. The first points to conscience, or the inner moral sense, as criterion; the other relies upon the experience of this material plane; each takes cognizance of certain definite phases of consciousness and omits others: hence both classes of thinkers must be regarded as having a vague and incomplete method.

Bhagawatgita, or Aryan philosophy, mentions, in this regard, three mental modifications which it calls prakritija or mayavic gunâs (mental qualities). After the differentiation of Sat and Asat, Purush and Prakriti, Spirit and matter, from the undifferentiated Sat, we have two cosmic forces or centres of energy, viz., Spirit and matter, working together. This combination of two forces may be said to work in three different ways, viz., the two separate and combined, so that we may say we have three distinct forces working together in what are called prakritijagunâs or qualities produced from Prakriti by the contact of Purusha. These three gunas, Satva, Rajas, and Tamas, are three modifications of cosmic mind, which point to three attributes of the divine manifestation, namely, the creative, the preservative, and the destructive powers. By careful study of Bhagwatgita we find that the terms Satva, Rajas, and Tamas are used in three different senses. 1st. They are used for the modifications of the cosmic mind alone. 2d. For modifications of all minds from cosmic to human minds of various grades and planes. 3d. For modifications of the human mind on this material plane only. In this case they correspond to three ordinary states of the human mind known as the right, the erroneous, and the vicious states. Of these, the first is a moral state; the other two are immoral. The point which determines the morality of any given state is the feeling of non-separation. This consciousness of unity, of undividedness, distinguishes the true moral sentiment, and that of personality, of separation, indicates immoral sentiment, as taught by Aryan philosophy.[1] Shre-Shankarâcharya defines right thought as undivided thought.

We shall now endeavor to test this idea in its application to daily life and see whether it serves as a test of true morality. We must then ascertain what the moral and unmoral sentiments are as facts of human nature, and then point out the difference between them. *Moral sentiment* is a term of mental and moral science indicating the fact of human nature, of life and mind, known as the feeling of universal altruism or love; this feeling regards the interests of all as one whole. Feeling is a mental fact. What an event is to external nature, feeling is to mental nature. *Unmoral sentiment* is another term of mental science expressive of a converse fact of human nature, which is the feeling of selfishness, the tendency to regard the interests of one or a given number of personalities to the exclusion of others. In the one fact, we find a tendency to represent all; in the other, a preva-

1 And Emerson defines virtue as being the adherence, in action, to the true nature of things. [Ed.]

lent representation of one to the exclusion of others. One represents the universal republic of Thought ; the other sets up a single soul as absolute arbiter and judge.

In this latter consists an usurpation, to that extent, of divine authority, and this is done whenever a man thinks that his view is alone the right view and that his duty is to convert the world to that view. This is his inner attitude, his latent spirit, called by Bhagwatgita "Asuri-Prakriti" when applied to this plane. (XVI, 7-22.) Moral feeling manifests itself in equanimity, impersonality ; concern for the interests of all as one whole ; acceptance of personalities as part and parcel of the whole ; and preservation of the functional balance of the universal Organism in every movement of thought and life. The immoral feeling is the direct reverse of this, and disturbs the functional balance of the universal Organism by the undue stress laid upon personality, by actions arising from a fixed sense of separateness. The line of cleavage between the moral and the immoral lies along the question of Separation and Non-Separation ; the former leads to every injustice, deceit, and aggression ; the latter preserves from them all. The modern tendency to personality in thought and action, whether business or social, destroys the universal order of "give and take". In forming a nucleus of Universal Brotherhood we have pledged ourselves to sustain the integrity of this divine order ; to keep up the criterion of moral activity ; to stop, so far as we can, the division and separation of interests arising from personality and competition ; and to maintain that natural position which is one of synthesis and not of analysis. Our Universal Reformer and Teacher of Theosophy, H. P. B. (whom time may prove to be *the prophet of the 19th century*), has followed the method of occult wisdom, or Gupta-Vidya of the ancient Aryans, by bringing within the brief compass of the first object of the T. S. the spirit of the whole of universal philosophy. "Universal Brotherhood" is the expression of all philosophy in occult symbolical language. The second object of T. S. is instrumental to the first, and the third is the natural outcome of the first.

This first object is the highest object known to man, for its development and full realization lead to the expansion of individual cousciousness into universal consciousness ; this is the chief duty of man on this earthly plane of action and duty. This conclusion is that of all Religions, of all true Science and Philosophies, of Rishis and eminent thinkers of all ages and nations. Viewed in its totality it is *Paramarth*, it is *Dnyan* or *Yoga*, it is the Sat.

The Yoga and ordinary life are two opposite poles of Thought and Action. To examine more closely these two sets of ideas and to prove that the Yoga attitude of Non-Separation is the true attitude, we must ascertain where lies the point of badness or evil in selfishness and desire of aggran-

dizement over other personalities. The factors of personal power are Force and Deceit. There is also a difference to be made between the selfishness of error and the selfishness of vice. The former shows more aggressiveness; the other, less. This aggressive tendency of personal force is *Ahankara*; it is shown in the two-fold aspect of authority and flattery, indicated in the man of power and the man subservient to power. The feeling of Non-Separation is Satvic; that of Selfishness is Tamasic; the Rajasic or erroneous state is the connecting link between the two, and has a qualitative and quantitative admixture of both. The right, the erroneous, and the vicious feelings may be called respectively the Sat, the Sadasat, and Asat states of mind, or Theosophic, Mixed, and Untheosophic states. Commonly, we find a mixture of these three together, and in occultism, or Theosophy proper, we have the Satvic feeling alone (Bhagwatgita II. 45.) The first step in occultism is to cease to do evil to others; the second step is to do good to others; the third is to have universal consciousness. As in ordinary life this mixed or two-fold division of state exists, and now good, now evil predominates, by keeping to the right direction we destroy this two-fold division, and the main force of our organism, instead of being separated into two branches and acting in opposite directions, thus neutralizing the effects of both, now works in a single direction, and its full strength is utilized as an undivided force. This is what we do in Yoga or Samadhi. To define:

Occultism is a mode of working in thought and life sphere towards the preservation of purity and universal justice and equilibrium. It is the symbol of spirituality and ancient civilization.

Ordinary Life is the direct opposite of occultism. It is the symbol of materiality and modern life.

The first step can only be taken when the nature of our evil tendencies, their causes and effects, are studied theoretically and then mastered practically. "It is our duty to know the soul of good in evil, and the soul of evil in good, as we have a mixture of them in ordinary life" (Bhagwatgita). By such study several secrets of occultism could be better revealed to many, and it is our duty to master scientifically these three states of mind. Both good and evil tendencies must be mastered; the study of one alone leads to error, and all our great Teachers tell us not to neglect any, as the mastering of all the gunas prepares one to place his foot in the sacred precincts of the sanctuary of occultism. Therefore these three mental states must be studied in all their details side by side, the good as well as the evil and the mistaken.

Vice, in the form of deceit of all kinds in particular, has almost become an ethical and commercial trade of modern times, and the phenomena of vice have come to occupy a place side by side with the higher intellectual

phenomena, both in ethical importance and multiplicity of details; they even pass for wisdom, tho' of a false order. Sham and false authority are at the root of modern life. The study of the character of our present humanity, in its totality, requires the study of wisdom in its true and false aspects. The phenomena of vice, error, and deceit have their own laws and have to be studied in ourselves and in others with scientific observation. This idea of their study on a scientific basis and for guidance in the opposite and true direction first came to me from noticing the reverse course of some Indian people, with whom the study of the phenomena of egotism and vice is pursued for purposes of black magic. I have observed especially that in vicious phenomena words and deeds have no accord, while the constant search after truth, and of seeing the soul of truth in untruth (which is, in evil, to know the exact point which is evil and why it is so), unifies the thoughts, speech, and action. This process of constant mental and ethical analysis forms one of the principal factors of Dnyan, or occultism proper, as said in Bhagwatgita XIII, 1-11.

There is no part of the world where this study can be so well prosecuted as in the East, for there only do we find the highest spirituality and a most glorious past, side by side with the lowest vices and present degeneration. There are several classes of people in India who make a special and scientific study of vice for selfish and vicious ends as family and class pursuits, just as yogis are also to be found there. Many of us believe that India has paid the price of her present degeneration for indulgence, by some of her peoples, in the former vicious extreme. Only the persistent study and pursuit of Universal Brotherhood through the elimination of selfishness and the mastery of the gunas can help our material civilization, by supplying it with a spiritual motor power.

Bombay, India. V. C. LONAKAR.

A MONUMENT.

The Teacher was dead.

This was the news that spread quickly one stormy evening through the little western village, where, a few days before, he whose quiet would nevermore be broken had been a sharer in the keenest life of the place. The calls of Death in a small community are more than a matter of statistics. They touch the public interest even when made upon the humblest,—and the teacher had been the most widely known, the best loved, and best hated man in the town. Friends and detractors alike dropped their careless talk as the word "Dead!" went from lip to lip, and among those who had sought shelter from the storm in the bar-room, as among those who, driven

by anxiety for their homes, had gathered in groups along the dark banks of the dangerously full river, stories of the dead man were rife.

Some told how he had come, no one knew whence or why, to take up his abode in this unknown corner of the world and fulfil the humble calling of a district school-teacher. He was a queer teacher, to be sure, and if there had been money in the township to pay for a qualified instructor he would not long have been tolerated, but as he gave his services for next to nothing and the treasury was empty, the board had been constrained to overlook his eccentricities. It was quite his habit to carry the children off into the woods on a bright day and talk to them for hours about bugs and birds when they should have been learning the kings of England, and many a morning had he spent in telling them wonderful stories of knights and heroes that did them no good instead of keeping them on their tables. There were others who could tell of long, strange talks had with him during some lonely tramp through the woods or at night over his fire,—talks that had never been forgotten. Queer, impracticable ideas he had about the meaning of life and the things worth striving for, but there was no denying that a man was the better for talking with him. His thoughts were uplifting and bracing as mountain air. Still others told of some quiet deed of helpfulness, and were surprised to have their accounts matched by many others, all unknown before.

But not all the stories were laudatory. His tongue had had power to lash as well as to inspire, and there were not wanting victims ready to take verbal revenge. The tales told in the bar-room were mostly of this color, for the frequenters of that popular but demoralizing place had more debts of this sort to settle with the sharp old man than they had scores with the bar-keeper himself. Who was the teacher, after all, they questioned, and what reason had he had for burying himself here? It was very clear that he possessed a degree of learning which would have won him honor and companionship in the centers of culture. Why did he surrender both to fill an ill-paid and unrecognized post among people who were not of his kind? According to these practical philosophers, the reasons which prompted so anomalous a course of conduct could not be creditable ones. They could understand that a man might give his life to accumulating wealth if it chanced that money stood to him for the most desirable thing in the world, or that he might give it up to the pursuit of happiness by way of the whisky-glass if he had a correct appreciation of good whisky. Of such devotion they were themselves living examples. They could even understand that an artist might choose to paint visions in a garret rather than to waste divine days in drudgery that he might spend his sleeping hours in a palace. Such whimseys were inborn. But to maintain that a man might be born with a controlling inclination and talent for helpfulness and that

he might select his home for the same reasons that would influence a merchant in selecting a favorable location for his business was to set at naught the wisdom of the world, which holds that a man is to be considered guilty of self-seeking even when he is proven innocent. Oh, they were not to be caught by such chaff as that. It was some shameful secret, undoubtedly, that had driven him into hiding.

But if the majority of his little public brought to his coffin pitying wonder or insult, there were a few (as there are in the larger world, thank Truth) who recognized simple honesty and felt the reality underlying his unconventional life. Four of these friends, three men who had known his purposes most intimately and a youth who had come under the inspiration of his teaching, were now gathered in a little room adjoining the chamber where the body had been laid awaiting the morrow's interment. They had been talking quietly of his uncommon character and the unusual course of life which he had chosen until far into the night.

"The pity of it is that it should all be forgotten," said one restlessly. He was an eager-faced man, whose every feature and attitude, even in his present quiet mood, suggested repressed activity. "Years and years of work for others, and then,—the door swings to and not even a memory remains."

"It is always so. Why expect anything different here? There may once have been a race of men who held gratitude in honor, but if so the very tradition has been lost." The speaker swept a melancholy glance toward the silent form of his dead friend, and, with a gesture expressive of resignation and sorrow, crossed the room and threw open the door to the night. The muttering of the dying tempest was still in the air, and the tall forest trees that overshadowed the little house sighed an echo to the hopeless words. There was a moment's hush in the room, and then the third watcher crossed to his side.

"That may be true enough in general," he said sturdily, "but there are ways to make people remember. If we want it done we can do it. We can give the town a monument that will keep his name and his memory alive as long as there is a man here to see it."

"That is a good idea," exclaimed the first. "Not a pile of marble or granite—that wouldn't suit a life like his—but some institution to help the people and so continue his work in a way."

"That is better. What do you suggest?"

The man with the melancholy eyes shook his head slightly at the question and pointed to a star in the west which a break in the flying clouds had just revealed. It seemed to tremble on the edge a moment, and then the black, rolling masses swept over it relentlessly.

The boy, who had not spoken, turned sharply away in impetuous protest.

"*I* shall remember," he whispered under his breath.

At that moment the echoing sound of a horse's feet at full gallop broke upon the night, and while they waited in suspense the horseman dashed into sight.

"The breakwater is down" he shouted to the men clustered in the doorway, and then he was swallowed up again in the darkness.

The breakwater down! That meant destruction to the lower part of the town. The men looked at each other in dismay for a minute, and then sprang for their hats.

"We must be needed there. Boy, watch here till we come back!"

The teacher's lonely house was a full mile from the village proper which clustered by the river bank, but the three men ran the distance in silence.. The ominous rush of the water grew louder and louder, and when they reached the main street they found that it formed the channel of a new stream which was sweeping tumultuously about the foundations of the buildings on the riverside and bearing upon its surface the wreckage of accomplished disaster. The stouter houses withstood the onset, but already several wooden structures had been whirled away and others were tottering.

The three friends had been separated in the crowd, and the foremost found himself pushed to the edge of the torrent. The rush of the water was deafening and men were shouting hoarsely on every side, when suddenly a thrill of horror swept through the responsive people. From the upper window of a threatened house directly across the way a child's face was looking down with piteous bewilderment. Frontiersmen have many faults to answer for, but indecision and cowardice are not among them. There was not a man in the crowd who would not have risked his life without a second thought in answer to that mute appeal, and it was no mark of exceptional virtue when the last man to join the throng fastened about his body the long rope tossed to him and plunged into the mad stream. The torrent caught him and carried him out, but, swimming when possible, yielding to the current when necessary, now swept under the surface and now tossed helplessly out, he fought the infuriated water as though it were a conscious antagonist. Breathless but triumphant he reached the opposite side and in a moment had the child in his arms. Then the battle again, sharp and hard, but with the steady pull of friends standing waist deep in the water it was over, and the child, trembling and terrified but *alive*, lay on the breast of the father, while the crowd cheered till the crash of the falling house as it went at last was overpowered and lost.

The father lifted his face at last and his rough features were working with emotion.

"How can I make it square?" he asked hoarsely. It was the barkeeper. The rescuer started with astonishment as he recognized him, and

then a gleam of gay triumph shot into his eyes. It was the opportunity he would have coveted!

"Take her life as the gift of the teacher," he said in a low voice.

There was a questioning look, a meaning glance in reply, and the two men clasped hands over the form of the child.

But death as well as life was abroad that night. When the three friends were separated, one of them had been hurried off by a man who recognized him in the crowd.

"Gabriel Done is dead—killed by a falling timber. I've been trying to find a priest, for though Done wasn't a churchman his wife is stanch, and she is going on now enough to make a man shiver. Can't you come and talk to her? She thinks that because Gabriel was killed in his sins, as she says, he has gone straight to hell. It would be lucky for the rest of us if we had no more sins to answer for than he, poor fellow!"

They hurried up the deserted street to the house where Done had been carried, but at the door the guide quailed.

"You go in alone. I don't think I can stand much more of it."

His companion might have truly pleaded equal helplessness, but when he entered the room and saw the widow in silent, dry-eyed despair beside her dead, he wholly forgot himself in a desire to bring help to her, and his melancholy face lightened with a look of sympathy that saved the need of words.

She recognized his presence without greeting.

"It is not that Gabriel is dead," she said at once with a nervous insistance. I could bear that,—I could learn to bear it in time. But to think that he is lost—" Her lips stiffened and she leaned back rigidly in her chair.

He took her hands in his and forced her eyes and her thoughts to himself.

"But Gabriel was a good man."

"He did not believe!"

"But he was a *good* man."

She quivered under the pressure of his words, but something like a gleam of hope came into her strained eyes.

"If a man like Gabriel,—honest and true and kind,—can be lost, then I have no reason for believing that the spring sunshine will bring joy to the earth, or that the fruit of the apple-blossoms yonder will not prove deadly. Do you believe that goodness rules the universe, or evil?"

She caught the thought beneath his words as a drowned man catches his first breath of air. The mental habits formed by a lifetime of clerical instruction might have withstood all unenforced argument, but the anguish

of the hour had lifted her above her own level, and the perception that came to her overmastered her dogmatic loyalty as dawn conquers night. She laid her hand upon her heart for a moment, and then she moved to the side of the dead with a composed and lofty air and uncovered his face.

"Forgive me, Gabriel, that I could have doubted. I know it is well with thee," she murmured. Then nature conquered and she sank on her knees beside him in a burst of saving tears.

"Come away now. You have done all that could be done in giving her that hope. Let us leave her," whispered a new voice. It was the third of the three friends. "To-morrow I shall see her," he continued when they were outside, "and take care of affairs until they are settled. She will be left pretty poor, I am afraid, and the boy ought to be at school."

"She will not heed any other trouble much, I fancy, if she can be rid of her greatest fear. How can people believe such irreligious atrocities?"

"Because they were so taught when they were young. But how did you think of just the right thing to say to her?"

"Why, the teacher used those words one day, and they came back to me now."

His friend smiled. "And yet you said his influence would pass away and be forgotten!" After a moment he added; "I shall see about the schooling of Done's boy. That shall be my part."

And his friend answered his smile.

In the little house under the trees the youth had watched alone through the night by the beloved form of the teacher. To him more than to the others the loss had been a personal bereavement, and his sorrow was like the sorrow of a son. So beloved, so needed, so rare a nature, why had death claimed it? Bitterly he questioned thus during those lonely hours, and then his thought widened out to all the sorrow that the wide world holds. Was it all necessary and right? Was that what life meant,—the life that lay before him and which he had so eagerly yearned for? Was it all a delusion of enchantment to hide an unquenchable pain which lurked at the foundation of all things?

Baffled and heart-weary, he went out into the night. The storm had passed, and only a low, spent sighing in the forest depths recalled the tempest that had tossed the trees a few hours before. Overhead the sky was serenely clear. Folding his arms upon his breast he gazed silently into those depths of peace. The clouds that had rolled across had not dimmed their purity or ruffled their calm. A word of the teacher's came back to him suddenly,—"Lift your thought above the storm level." Ah, he understood it now. Climbing by that he found the answer to his passionate pain, and as he stood watching while the flooding dawn crept up to the stars, a percipience

of the meaning of living came to him which somehow illuminated the backward-stretching years of the teacher and those which lay before himself. It transcended words as the day-dawn did. But when the three friends returned and found him there, he turned to meet them with a new light in his face and a new strength in his words.

"You were speaking of a monument to keep his memory alive. Let *us* be the monument. Let us carry on ourselves his mission of helpfulness."

And the three men, remembering the events of the night, bowed their heads in silent acceptance of the trust.

The tablet over the teacher's tomb reads simply ;—

"Here lies one
whose life was consecrated to service,
and whose influence
has been a consecrating chrism to others."

LILY A. LONG.

WHY RACES DIE OUT.

A THEOSOPHIST'S REASON FOR IT.

In our own times we have instances of the disappearance of races, and very often it is attributed to the influence of civilized vices. The Hottentots have entirely gone, and the decimation of the Hawaiian Islanders is about complete. Similarly the Red Indians of the Continents of North and South America have been surely, if slowly, passing away, so that now there is only a remnant of them left, and soon after the Spanish conquest the great masses of the aboriginal inhabitants had faded away.

The Hottentots had reached almost the acme of decline when we knew them, but the Aztecs, Toltecs, and other South Americans had not reached such a pitch when they encountered the Spanish. The Red Indians had gone down between the two, while the Hawaiians were still below the Indians. It has always seemed to me that the claim that these races were destroyed by taking up our vices is not well founded. It is pleasant, perhaps, to the pessimist who dislikes this civilization, but it will not agree with all the facts. The decrease of population in the Hawaiian Islands cannot be justly attributed to rum and social evils taken over from us, although a great deal of injury no doubt arose from those abuses. About the Hottentots we may feel pretty sure, because their degradation was almost complete when they were discovered, and the Mexicans and South American people had no time to adopt Spanish vices, nor did such exist in a degree to kill off the inhabitants.

The theory outlined by H. P. Blavatsky is that when the Egos inhabiting any race have reached the limit of experience possible in it, they being

to desert that race environment and seek for another, which, in the sure processes of nature's evolution, is certain to be in existence elsewhere on the globe. The Egos then having left the old families, the latter begin to die out through sterility attacking the females, so that fewer and fewer bodies are made for inhabitancy. This goes on from century to century *pari passu* with mental decay. And this mental deterioration arises from the fact that the small stock of what we might call the retarded Egos who come in during the process have not had the experience and training in that particular environment which had been gone through by those who have deserted to another race, and hence—on the theosophical theory that brain is not the producer of mind—the whole *personnel* of the old race rushes down in the scale, sooner or later presenting the sad spectacle of a dying race. Final extinction is the result when the process has gone far enough.

At the time when the first steps toward old age and decrepitude are taken by such a race, the eternal cyclic laws that always bring about a universal correspondence between the affairs of man and the operations of cosmos cause cataclysms to happen, and even in the seeming height of a nation's power great numbers of bodies are destroyed. Some indications of this may be seen in our own day in the great destruction of human life that has begun to overtake the older portions of the Chinese nation. These are finger posts that declare the beginning of the exodus of the Egos who have had such a long experience in that race environment that they have begun to emigrate elsewhere because their experience has wrought in their character changes which unfit them for dealing with the old bodies, and those are left for the starting of other less progressed men. After the lapse of more years the natural cataclysms will increase in violence and extent, engulfing more and more millions of bodies and preparing for other cycles.

We may suppose that the Red Indian's predecessors went through similar experiences, for there are in the Americas evidences of great convulsions such as upheavals from below and overflowing by water that deposited great masses of mud. In one of the States there was lately found good evidence that animals had been thus buried for ages. The men, having reason to guide them, removed themselves to other parts to carry out the sad decrees of Karma which had ordered their demise. And under the suggestion made above, the egos untried in that environment only occupied the racial body for the sake of the experience which might be gained during the time that is left. Now our civilization with weapons and other means is completing the work, as it on its part fulfils the law by creating on the old soil an entirely new race in which the experience gained by the mind in prior cycles of existence may show itself forth.

This process is almost exactly that which happens in families. Reincarnating egos continue in families that suit their mental progress just so long as is needed; and if no more egos are in the cycle of rebirth exactly fitted to the physical, psychical, and mental state of the family, it begins to die out. And it even exhibits often in its own small way the phenomena of natural cataclysm, for we know that sudden ruin and quick extinction often carry off an entire family, leaving not even a descendant in the very remotest degree.

Hence I conclude that, like families, Races disappear when they are of no further use in the gaining of experience by the great pilgrim soul.

WILLIAM Q. JUDGE.

KARMA AND FREE-WILL.

Every student of Theosophy is aware that the meaning which is ordinarily given to the Sanscrit word Karma is "Action". Further there is attached to it the kindred idea of "Reaction", and these two meanings, when sufficiently expanded, give a very wide and logical explanation of the action of the Law of Karma as affecting the general life of man. It is only, however, when study is carried deeper that students begin to perceive that men seem to be bound by a "circle of necessity" from which there appears to be no escape; while others declare at first sight that the Law of Karma is but another expression for the Mohammedan "Kismet", and a more or less plausible pleading for the adoption of "fatalism" as affecting mankind. No amount of discussion will serve to convince such persons that the flaw which they think that they have found is no flaw at all, and this is, it would seem, because they have never yet realised that the Law of Karma or "Action" applies not merely to man but to the whole Universe of which man is but a small and insignificant part. Morover, there arises in the mind of the student another idea which is mistaken. As Mme. Blavatsky has long ago pointed out, Karma is not only Karma-Nemesis or the reaction following upon evil conditions, but it also bears with it the reward for efforts towards good actions. Thus, then, if we regard the Law of Action in its true proportion, we see that it governs the whole Universe, ordering the stars in their courses as well as men in theirs; that, in reality, if we carry the consideration from the moral and physical planes of action to the metaphysical, the statement of the Law of Karma in its entirety is but another expression for the great Law or Principle of which we neither know nor can know anything save that three of its expressions or manifestations are Life, Consciousness, and Motion or action. Consequently the Law of Karma or the Law of Action is also the Law of harmonious action in which action and reaction

are balanced and equal. In other words, the Law of Karma is the Law of Harmony in the Universe.

It is only when the Unity of Harmony is separated into its component parts of Tune and Discord or Action and Reaction that we are then able to appreciate the fact of differentiation, and then, being able to choose and therefore responsible, we become the subjects in place of the allies of the great law of harmony divided into its component parts of action and reaction.

Thus Karma is not really opposed to "Free-Will" when Karma is properly understood. It is also true that Free-will has not really received its full meaning. Generally it is understood to mean that a man is absolutely free to choose between two courses of action or the possession of certain qualities in himself, and in fact is a law to himself in every particular. Such a view can and does proceed from selfish, self-centered individuals alone, the product of this age of denial and materialism. It is, however, opposed by all religious systems, and is actually opposed by the practical social work of the most advanced materialist thinkers. It is only one of those attempts which selfish man makes to realise his idea that he is the sum and crown of all nature, and that, if he chooses, everything in nature must be subservient to him. In other words, the one man who follows this idea may be free while all others who come in contact with him must be his slaves. Even if this were possible, there is one enemy which such a man would have to conquer before he became all-powerful, and that enemy is the law of change, and he would have to conquer the great change called death. Therefore, since the laws of nature are stronger than the will or desire of individual, or, rather, personal man, freedom of will is only possible for man when he is in close alliance with nature and her laws.

If we regard nature we can plainly see that, however much we may be able to modify our surroundings, we commence with a certain capital in hand, as does everything from a planet in its orbit to the stone of which that planet is formed. In other words, everything in nature is within what is called the "Circle of Necessity". Everthing has had its origin in the one universal principle and acts according to the laws which are inherent in that Principle. These are the natural laws which are universally applicable, and therefore may be called universal or natural law. Upon them depends the very nature of existence, and, whatever may be the appearance which we see, the real nature and essence of everything in the universe depend upon and conform to these laws. Therefore it follows that this "circle of necessity" is the necessity for manifestation arising in the great principle, which, from being unmanifested, becomes manifested during the great periods of time which are called Manvantaras in the Orient. Within this "circle of necessity"—this great general scheme of evolution and development—there are other possibilities. One of these possibilities is that the products of evolution can diverge

from the general line; in other words, that while the general manifestation of will and purpose arising in the one great principle is fixed and determined for a certain progress during a certain time, the units of evolution manifesting such will, can, and do vary in the rate of manifestation. That this is the case is particularly seen with the evolution of mental processes. When this point is arrived at in the general scheme, the divergences from the general law become more and more marked. In fact, in the evolution of the animal world the entity known as man has arrived at the age of responsibility, and, having become self-conscious of his relation to his surroundings, has chosen to act for himself and deal with his own actions as seems best to him. He has had the choice before him of either slowly following the general line of the evolution of the animal races strictly according to the line of evolution in the "Circle of Necessity", or he may go beyond and outside of it in a measure by retreating into the more subtle region of his own nature, and so quicken up the processes of manifestation. In the end, however, he finds that this means acting more and more strictly according to the laws of nature. Still, as with light passed through a convex lens, the nearer the approach to the lens or the source of light the less time is found to be required to go over all the rays, and the nearer together they are found to be, so with man's nature. The nearer he gets to the origin of his own being, the greater the intensity of action and reaction resulting from divergence.

Further, through the choice which has been made to quicken up the processes, or by reason of mistakes arising through ignorance or through deliberate errors because they are found to be more pleasing to the external nature of the animal man, habits and customs have sprung up which have an ever-increasing tendency to repeat themselves. Further than this, these habits and customs blind men to the real nature of the customs, and, because they are found to exist in large numbers in common, they are therefore thought to be right. In fact, men bind themselves by these habits and customs, and in this way they limit their free-will. They have made for themselves a false "Circle of Necessity" from which they neither can nor do desire to free themselves. But at the same time a feeling of pride causes them to assert that they are free, and therefore this question of free-will and fatalism causes them to revolt against the Law of Karma. There are many who insist that they are free, and feel themselves to be so until they are brought face to face with nature. By this I do not mean to say that they are swept away in a storm or by any other natural convulsion, but they are brought face to face with facts within their own nature which they are unable to control. They then find that with all their boast of power they are but puny mortals after all, and that the immortal powers exist in nature and themselves in spite of all they can say or do to the contrary.

Thus there is the choice before man in his present existence. Either

he has to choose a course of action which is in harmony with the real true laws of nature, or he has to take the opposite course. As a general rule it may be said that the growth of the habits and customs which cause man to take this opposite course is due to ignorance of his own true nature and therefore of nature at large. A slight divergence from the general and natural line of harmony will have a tendency to widen more and more until it is scarcely possible to trace the line in all its windings and deviations. Thus when man finds himself face to face with the retributive and restorative action of the harmonious law, he is apt to be so short-sighted as to cry out against it and say that he has not deserved the punishment. He, as a rule, is totally ignorant of the larger sphere of life provided by the law of moral compensation working through Reincarnation. He is unable and at times unwilling to perceive the dictates of his own real nature, and depends entirely upon external conditions. Therefore his will—his natural will—is fettered by ignorance, and it is his own will that punishes him. The personal man is not free, but the individual man is free to follow the laws of nature, and does so follow them that it places the personal man in the position in which he can correct the faults and error from the law which he has caused. In short, will which is eternally free is identical with Karma, each having its rise in the one great Eternal principle of the Universe. As the *Bhagavad Gita* states it in Chap. VIII,

"Karma is the emanation which causes the existence * * * of creatures."

A. Keightley.

Hidden Hints

in the Secret Doctrine.

(*From p. 200 to p. 212, Vol. I.*)

By W. Q. J.

Function of Comets. Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p. 201, v. I.*

Cycles. There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T. S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger

ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I. the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For (*at foot p. 202*),

"This is the basic and fundamental stone of the secret cycles. * * The assertion that all the worlds (stars, planets, &c.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation—not of this little system of ours, but of the one vast whole—it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on *p. 203, 3d para.*, where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H. P. B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of IT appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

TEA TABLE TALK.

A correspondent writes as follows:

"Antonina reminded me so much of a little friend of mine that I sent the PATH to her Aunt, asking her to write me a little sketch of M—— for me to send to you. I knew M—— well, and have known her Mamma and Aunts since they were her age. They have all read a great deal of my Theosoph-

ical literature, but they find M—— a living study, and her Mamma recently told me they should be at a loss to understand her, but for Theosophy. When she was six years old she said to me one day, 'Do you understand spirits?' (Her Aunt explained, saying that they cautioned her about speaking to every one, as many do not understand.) I told her that I understood. Drooping her head and placing her hand on her breast she said, 'Well; sometimes I hear a voice right in here.'"

It would be interesting to know exactly what the child meant by "a voice." When mystics use the term they do not, as a rule, mean that they hear an objective voice, whose sounds reach the tympanum, proceeding from and sounding or reverberating in the breast. They mean that they feel therein the stir of a power, *an essential motion* which is reflected upon the brain, either in the form of a very vivid picture or words of authority and power. The vibratory process is the same as that of an objective voice, but it strikes the brain directly without passing to that center *viâ* the tympanum, and it proceeds from within—often from the heart. The outword, subjectively-objective voices, heard by clairaudients and mystics, may proceed from a number of sources, desirable and (mainly) undesirable, and have not, generally speaking, the weight and authority which attaches to what is known as the "inner voice". This voice must not be confounded with the various fancies and impulses arising from various physical centers and organs in reality, and which flit through the brain. The "inner voice" has a deeper seat than such physiological ones; it comes from the heart center of the inner man; its conclusions are irresistible.

To proceed with the sketch of M——.

"M—— is a very interesting child, ten years of age, with brown eyes that sometimes have a far-away look in them as if she beheld things invisible to ordinary mortals. Her Grandfather died before she was born. No more has been said to her of him than has been said to the other children, yet she seems as well acquainted with him as with her living relatives, and frequently declares that she sees him as plainly as she sees me. When I try to reason with her and say, 'I cannot see him; where is he?' she replies, 'Why—right there; sitting in that chair. Good, kind Grandpa'; and she leans forward, apparently kissing some person. Then, with a puzzled expression on her face, she will say:

'Why is it, when you are older than me, that you cannot see Grandpa?'

At other times she will look up from her school-work or games, and say; 'Why don't you answer? Some one is talking to you and I should think you would be ashamed not to answer.' When I ask who it is, she will reply, with a touch of scorn at my stupidity; 'Why, Grandpa asked you if you were going to some place.'

One day I entered her chamber, where she sat alone with seven empty chairs grouped about her, and her spoolwork, of which she is very fond, having a huge ball ready to carpet her house, which she says is to 'be built high up to the clouds.' Seeing her thus, I said; 'You poor child! You're all alone, aren't you?' She arose with great dignity and replied:

'I am *not* poor, and I am *not* alone. God takes care of everyone, and I have plenty of things, and I'm not alone, for God and Grandpa and a great many spirits are with me.'

When she was seven years old, if anything grieved her she would retire to a corner and 'talk it over with God,' ending her appeal with the words: 'Now, God; please do this, *very sure*. Me. I. M——.,' the latter as if signing the petition. She would reveal nothing of her interview, and often opened an umbrella to protect herself from sight or hearing, but she always emerged with an expression of peace upon her face which argued well for her visit to the corner. This she did voluntarily, never having been sent into a corner for reflection. She would also shut herself into a room alone and color pictures that one would never believe a child could have done if we did not see them come from her hands when she at last allowed us entrance to her sanctuary. If any one tried to stay very near her when she painted or to offer a word of suggestion, she instantly refused to allow it, saying her 'spirit told' her 'what colors to use and how to make the picture'. She learned to write page after page of words in the same way, saying, 'God told me how to spell the words'.

One of her greatest delights—to use her words—is 'to go to the good of the Heaven'. She seats herself in a chair, clasps her hands in her lap, and, fixing her eyes on some one point, sits perfectly immovable, keeping her eyes open all of the time. Softly she says: 'God; will you please take me up to the good of the Heaven?' Then in a few seconds her face brightens, and she nods to some one invisible, saying to us, 'Now God has come, and I am going with Him.' She remains motionless for a short time, then she nods again, seems to kiss some one, saying, 'Thank you, God;' then, smilingly, she returns to her game. If asked where she went, she says, 'Oh! away up beyond the sun and the stars, and I saw all how it looked up there, and it's very strange.' Sitting beside her Mamma on the beach, she suddenly looked up and said, 'My very own heart stays with me always, and it sits beside me on the beach; but my spirit goes away sometimes.' I have taken only a few of her original doings, and they are word for word, and *strictly true*, without the least vestige of story embellishment.—P."

By the above anecdotes it is evident that we have here one of those sensitive and refined organisms so prone to become mediums if not rightly understood. The pre-occupation with spirits, the love of entering into the state of *passive* meditation, give evidence of this. A new race is predicted for America, one in which the psychic faculties will be more developed than is at present the case, and precisely for this reason it is that the Eastern Teachers are giving out both the scientific data for the comprehension of the great variety and graduation of such sights, conditions, and beings, as well as endeavoring to inculcate such ethics as may govern persons who would otherwise be governed by just such experiences. Persons are apt to be mentally intoxicated on finding that they see what is invisible to others. It ought to be well understood (and, to children, explained) that many of these things are "thought forms" or pictures made by the action of mental electricity in

the ether, as lightning ofttimes stamps pictures of adjacent objects upon the bodies of persons struck by it. The fact that pictures are made upon objects by etheric action, or by what modern science called "latent light", which pictures may be perceived by persons whose optic nerve is capable of receiving higher or lower rates of vibration than the average optic nerve perceives, ought to be made known. Also that this heightened perception is a thing of no value in itself, is becoming every day more common, and is not to be desired. An earnest endeavor to make its nature clear to a child who has this perception, is the only wise course to be taken, if it is wished that she should not become mediumistic. Any tendency to enter a *passive* condition of meditation ought to be discouraged. This passive condition, in which the mind is emptied of all thought and becomes a blank, is a source of great danger. It depolarizes all the cells, renders the body negative, and admits all manner of influence into the sphere. To render oneself thus negative is to open a door. The temptation is great, for a delightful thrill ofttimes pervades the body; this thrill, or bodily sensation, is in itself proof of the *psycho-physiological* nature of the experience, and that it proceeds from no higher source or plane. Strange and vivid pictures are also projected upon the brain; he who slows down his own bodily vibrations receives those of an order of matter more gross than any known to the physical senses, and often has experience of the Rupa lokas (plane of forms). In the same way, when the nervous fluid is excited and passivity suddenly ensues, higher vibrations are sensed, but they are only those of the lower astral world, of the gross magnetic spheres of men and things. In either case, all self-control is lost. Such conditions are precedent to trance, but trance which is, as before said, only psycho-physiological, deceptive, and of no value. Gradually the person enters such conditions without his own volition and is a slave to forces outside himself. The fact that the child M—— selects some spot upon which her gaze is fixed, shows self-hypnotization. This fixing of the gaze temporarily paralyzes the optic nerve. It is the method adopted by all hypnotizers and by many mediums. When the optic nerve is thus paralyzed, the lower astral world is apperceived. Thought which has a fixed object, a meditation upon some idea which is selected and then fixed in the mind firmly and to the exclusion of all other thought, renders the body magnetically positive. Thought has a self-reproductive power which then becomes manifest, or say that the current of force thus engendered attracts and develops all similar germs of thought. This is what Patanjali calls "meditation with a seed". Advanced students then go on to "meditation without a seed", but not until they have learned so to paralyze the double, or inner, nervous body that it cannot report or receive the vibrations of that astral plane to which it corresponds.

An inquirer asks: "Do you ever have a conscious feeling that you have a Master somewhere? Lately, I have caught myself thinking of one—but what one, I know not. Do you understand me?"

The Great Master or Teacher is the Higher Self. The Soul knows this, and at times transmits that knowledge to the lower consciousness, which

causes the feeling that some one is teaching us, or that we knew some Teacher. Then, of course, there are other recollections, yet these are, at root, one, for the Higher Self of one is that of all and is universal, "a divine state, not a body or form".

The same inquirer gives the following, which happened at the age of four or five years.

"I was playing with some little cousins in the borders of the Green that surrounded the County Jail. Suddenly two policemen came along leading a prisoner. They mounted the jail steps, and one of the officers seemed to let go, so as to unlock the door: the prisoner made a dash for liberty and escaped. He ran across the lawn, somewhat in our direction. Childlike, we had all stopped playing to watch. Then, as the man was running, all at once I saw a group of forms clad in white appear on the green grass back of him, and then, swiftly advancing, they joined hands and made a ring around him, moving forward as the man ran. He began to stumble and falter, as if dizzy, and the police, who were in hot pursuit, caught him and took him back to the jail. My curiosity was greatly roused by what I had seen, especially by the men in white robes. I watched to see where they would go; but they just seemed to fade away from before my sight, against the blue sky, and so disappeared. I went home full of the wonder; but no one had seen them save myself and a cousin still younger. Naturally no one believed us, and said we had been dreaming. But how could a child of four or five dream such a thing out in open air, in broad daylight?"

What these children saw were denizens of the astral world, probably made visible to them through excitation of the nervous fluid consequent upon the excitement of the scene. Varying states or conditions of this fluid, the fluidic or inner man, relate it to the various planes of nature. Whatever we see or know is so perceived by synchronous vibration, whether mental, psychic, physical, or even spiritual. In fact, vibration is the key to it all, and no one source can be assigned to all phenomena, of which the variety is endless. Children, whose inner and outer senses are alike fresh and sensitive, receive vibrations from all planes more readily than we do. As they grow older, the physiological senses, being the most active because most used, supersede the psychic ones—less trained—to a great extent. As is said in *Isis Unveiled*, it is the activity of the physiological senses which prevents us from perceiving the psychic and other worlds. That their activity becomes automatic in time, can be doubted by no one who has tried to prevent the open eye from seeing, the unclosed ear from hearing. This only occurs in states of profound mental abstraction. Then the Manasic vibrations overpower the lower ones (those of the physiological organs), and they fail to report.

JULIUS.

KARMA IN THE DESATIR.

The *Desatir* is a collection of the writings of the different Persian Prophets, one of whom was Zoroaster. The last was alive in the time of Khusro Parvez, who was contemporary with the Emperor Revaclius and died only

nine years before the end of the ancient Persian monarchy. Sir William Jones was the first who drew the attention of European scholars to the *Desatir*. It is divided into books of the different prophets. In this article the selections are from the "Prophet Abad".

"In the name of Lareng! Mezdam[1] separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body or anything material, indivisible and without position, by which he attaineth to the glory of the angels.

"By his knowledge he united the soul with the elemental body. If one doeth good in an elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals, when he putteth off the inferior body I will introduce him to the abode of the angels that he may see me with the nearest angels.

"And every one who wisheth to return to the lower world and is a doer of good shall, according to his knowledge and conversation and actions, receive something, either as a King or Prime Minister, or some high office or wealth, until he meeteth with a reward suited to his deeds.

"Those who, in the season of prosperity, experience pain and grief suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

"In the name of Lareng! Whosoever is an evil doer, on him He first inflicteth pain under human form: for sickness, sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth to death, are all retributions for past actions: and in like manner as to goodness.

"If any one knowingly and intentionally kill a harmless animal and do not meet with retribution in the same life either from the unseen or the earthly ruler, he will find punishment awaiting him at his next coming."

Certain verses declare that foolish and evil doers are condemned to the bodies of vegetables, and the very wicked to the form of minerals, and then declare they so remain,

"Until their sins be purified, after which they are delivered from this suffering and are once more united to a human body: and according as they act in it they again meet with retribution."

In the *Desatir* the doctrine is held that animals are also subject to punishment by retributive Karma; thus:

"If a ravenous animal kill a harmless animal it must be regarded as retaliation on the slain, since ferocious animals exist for the purpose of

1 Mezdam is the Lord God, so to say.

inflicting such punishment. The slaying of ravenous animals is laudable, since they in a former existence have been shedders of blood and slew the guiltless. The punisher of such is blest.

"The lion, the tiger, the leopard, the panther, and the wolf, with all ravenous animals, whether birds, quadrupeds, or creeping things, have once possessed authority; and everyone whom they kill hath been their aider or abettor who did evil by supporting or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters. In fine, these grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds according to their misdeeds; and if any guilt remain they will return a second time and suffer punishment along with their accomplices." BRYAN KINNAVAN.

LITERARY NOTES.

AUGUST LUCIFER opens with a short article by H. P. B. on "The Blessings of Publicity", justifying reservation of dangerous secrets to those fit to hold them, and describing the hellish inventions now openly sold in the U. S. for murder. Bertram Keightley's "What H. P. B. did for me" is unsurpassed in eloquence and tenderness. Mrs. C. A. Passingham narrates in "A Tribute from the West" a little incident of Occult power occurring during a chat. Miss K. Hillard's learned and beautiful paper on "The Beatrice of Dante from a Theosophical Point of View" is begun; W. W. Westcott gives the first part of a very clear description of the Kabalah; "The Esoteric Christ" is, if possible, more masterly than ever; G. R. S. Mead's "Task of Theosophical Scholars in the West" gives analysis of all literature bearing upon the Mysteries. With boundless satisfaction we hail Mrs. Besant's "Seven Principles of Man", whereof in this issue are expounded two. With all her precision and expository skill the great facts are clearly stated, and one can foresee that the completed paper will as a pamflet be one of the most instructive in the Theosophical *repertoire*. "Fragments from an Indian Note Book" has some sagacious sentences and pithy proverbs, but any defense of Suttee is hopeless. It is delightful to know that the Swiss Theosophist who gave $500 to our General Secretary gave $5,500 to other departments in the T. S., and that another F. T. S. has cancelled a mortgage of $2,000 on the London Headquarters. What a Karma such men must have behind them and in front of them! The reviewer in *Lucifer* would probably not like to be called "godless", yet there are some reflections on page 525—not, it is true, very profound—which might give color to such a charge. And it was not nice in him to insinuate that the PATH was telling fibs about Antonina. Mrs. Besant announces her departure next November for a lecturing tour in India, and the accession of Herbert Burrows to the staff at London Headquarters; also the facts that September *Lucifer* will contain a long and interesting article by H. P. B. entitled "The Substantial Nature of Magnetism Demonstrated", and that so much MSS. has been left by her in Mrs. Besant's charge that

she will be still the leading contributor for a considerable time. That her spirit will prevade it for *all* time, we may well believe. [A. F.]

August Theosophist begins with a peculiarly interesting article by Col. Olcott, "Our Australian Legacy; A Lesson", giving all the facts respecting the Hartmann will and its settlement. The property worth £5000 had been really made so through the labors of the testator, his three children, and a brother; and Col. O. most justly refused to accept for the Adyar Library more than the testator's own share—£1000. Incidentally the Col. gives a strong warning against foolish asceticism, and the whole paper is rich in teaching, to say nothing of its fascinating diction. G. R. S. Mead luminously expounds "The Planetary Chain". If he would pare, condense, arrange, clarify the whole of *The Secret Doctrine*, turning it into a clear and continuous treatise in one volume, thousands of Theosophists now and to come would bless him for making it readable. Two Hindus, the first with delightful common-sense and in no less delightful English, demolish "Retrogression in Re-birth", and give hope of a rationalizing native school which won't stand nonsense in philosophy or religion and which will clear the way to sound Theosophy. "Transmission of Will Power" tells of some good experiments. Our well-remembered and highly-valued friend Ananda contributes a short paper respecting H. P. B., in which he quotes her written advice to him, advice most judicious and far-sighted. "Vandalism on Buddhist Shrines" recounts the history of Buddha-Gaya, where Buddha received enlightenment under the famous Bo-tree, and the measures now in progress to repair the monastery. Very much is it to be regretted that the two members of the Kumbakonam Branch go on translating Upanishads. Listen to this: "Placing the chin on the breast, pressing the anus by means of the left heel, and seizing the toe of the extended right leg by the two hands, one should fill his belly with air and should slowly exhale. This is called the Mahamudra, *the destroyer of the sins of men*". And such lamentable stuff is printed by the *Theosophist* at the very time when true friends of India are trying to interest students in her literature, when the Memorial Fund to H. P. B. asks F. T. S. for money to secure and circulate Eastern works, and when the Oriental Department is combatting the belief that Hindu Scriptures are senseless babble! A few more Upanishads of this type would paralyze the O. D. as effectually as a chapter from the "Song of Solomon" would disperse a Female Seminary. The Indian Branches are most hopefully reviving, and letters of tender reverence to H. P. B.'s memory have poured into Headquarters. Col. Olcott's visit to Australia resulted in the resuscitation of an old Branch, the chartering of new ones, and the formation of an Australasian Section. [A. F.]

Theosophical Siftings, Vol. IV, No. 10, is called *Light from the East*, and consists of the 6 addresses at the public meeting in Portman Rooms after the London Convention. Col. Olcott spoke of the origin of the Theosophical Society and the spread of the movement; Mr. Sinnett upon the connection of modern Theosophy and ancient Initiation; Mr. Herbert Burrows upon the relation of Theosophy to Science; Mr. Bertram Keightley upon Reincarnation; Mr. Judge upon Karma; and Mrs. Besant eloquently closed with fitting words. All these addresses are delightful reading, but probably the one highest in literary merit is Mr. Keightley's.

It flows along in melodious rhythm, limpid as the crystal ball which he used in a telling illustration, and no less polished and rounded. [A. F.]

A SHORT GLOSSARY of Theosophical terms, compiled and with an Introduction by Mrs. Besant and Herbert Burrows, has just been issued by the London Headquarters. The Introduction is an admirable condensation of Theosophical doctrine, and the pamflet is marvellously cheap—only one penny.

THE SEVERAL PAPERS UPON H. P. B. published in *Lucifer* of June, July, and August have been collected in a Memorial Volume. It is entitled *In Memory of Helena Petrovna Blavatsky, by some of her Pupils*, and in variety, range, and vividness of portraiture is one of the most forcible testimonials ever issued to a public personage. To all Theosophists it must have profound interest, and bound copies should be placed in Branch and public Libraries, so that for all time men may see why a reverence so unusual in this age was justified in her case. Every year will make her name better known as Theosophy and the T. S. continue to spread, and more and more will be the inquiry Who and What she was. An answer should everywhere be accessible. To facilitate this the T. P. S. has made the price very low, and the PATH will mail a copy (paper) to any address for 35 cts.

THE NEW CALIFORNIAN for September is almost wholly Theosophical, 19 of its 32 pages being given to articles by Drs. Griffiths and Anderson, and much Theosophical thought cropping out elsewhere, as well as copious notice of the Gen. Sec'y's tour. Dr. Griffiths most instructively treats "Theosophy and Spiritualism", candidly and discriminatingly indicating the merits and the dangers of Psychism; and Dr. Anderson in "The Scientific Evidence of Reincarnation" exhibits an ability of thought and pen which would make a fortune for a clergyman, but which is doing better, —making a future for Theosophy. [A. F.]

MENTAL SUGGESTION: By Dr. J. Ochorowicz, sometime Professor Extraordinarius of Psychology and Natural Philosophy in the University of Lemberg.—Four double numbers of the *Humboldt Library*.

Much is now-a-days said and written about *Hypnotism*: the more ancient term *Animal Magnetism* is not often mentioned. It is the common belief that whatever of truth there was in the doctrines of Mesmer, Puységur, and the rest of the "animal magnetizers" is comprised under the scientific term "hypnotism", and that the modern school of Charcot, and the school of "suggestionists" at Nancy, France, represent the highest attainment in the science and art once studied and practiced by Mesmer and Puységur, and later investigated by Braid of Manchester. But here is an author who maintains that hypnotism and animal magnetism, though they have certain superficial resemblances, are radically different from each other in their phenomena and in the modes of their production, and that the facts of magnetism are incomparably the more wonderful and the more worthy of scientific study. The title of the work, "*Mental* Suggestion," well marks the difference between hypnotism and magnetism: in hypnotism *mental* suggestion is not to be thought of, but that it exists in animal magnetism is the task of this author to prove.

The author is in every way competent to treat the subject: he is a

learned physiologist and physicist, as well as a psychologist: and he has studied the matter experimentally for years. He has mastered all the literature of hypnotism and animal magnetism: his book contains an enormous amount of information nowhere else accessible outside of the greatest libraries. Just because Ochorowicz first explored the ground thoroughly on his own account and then sifted the bibliography of magnetism, he is able to estimate the true value of the work of prior experimenters and prior students and theorizers. Besides its other merits, constant analysis being one, the book has an excellent Index.

Any thorough study of these topics demands examination of contributions from occultists, and for this purpose the recent article by H. P. B. and the one in September *Lucifer* may well complement the volume of Dr. Ochorowicz.

[*Humboldt Pub. Co., Astor Place, N. Y.; paper, $1.20, cloth, $2.00.*]

In certain back numbers of the Path was given, under the title "Letters that have helped me," a series of remarkable letters addressed to and annotated by our learned contributor, Jasper Niemand, F. T. S. They brought occult truth within the sphere of practical life, having practicality for their very special purpose, and threw light on many topics edging the path of those who are mounting the hill Spirituality. Thanks from various parts of America, from England, and even from India evidenced the help thus diffused, and it has been thought that former readers, not less than new ones, would be glad to have them collected in book form. Typographical errors will be corrected, and the 15 Letters will appear in a neat volume, the price to be as low as cost will permit. Due announcement will be made in the Path.

The Evening Mail of Malden, Mass., is giving a series of articles upon Theosophy by Bro. Geo. D. Ayers of the local Branch.

September Lucifer's first article is H. P. B.'s "Substantial Nature of Magnetism". It mainly deals with the American school of "Substantialists" and with such of their arguments as demolish scientific materialism, correcting collateral errors and terms, and is apparently to be followed by another more immediately upon the title subject. Very clearly and warmly does Mr. Mead write of "The Great Renunciation", showing what is the essence of Adeptship and of true Theosophy, namely, self-sacrifice, and doing it in a helpful, inspiring tone which makes a reader *feel* the wish to practise it. Mrs. Besant continues "The Seven Principles of Man", though somewhat less satisfactorily as to the remainder of the Quaternary, except in the excellent illustration of Prana. No Theosophical exposition we have ever seen explains how Kama, an aggregation of sensations, desires, and passions, and therefore mere intangible and subjective feelings, can become objectified into a "body", this body acting as a spook; nor what is the actual distinction between it and the Linga Sarira; nor how the Kama Rupa can have consciousness and cunning—mental, not material, qualities—when the mind has departed and the container, therefore, no longer there. It is hardly a criticism upon Mrs. Besant to say that she has not done what nobody else has done, but how we wish that she *would* do it! The treatment of Manas is crystalline in clearness and beauty, and the last two paragraphs are glorious for melody and eloquence. Dr. A. Keightley

contributes "Life and Death", and Rama Prasad "Karma and Reincarnation", the latter being on the lines of *Nature's Finer Forces*, but far more intelligible. In "A Great Step in Advance" Mr. Sinnett points out what new opening for scientific research Prof. Lodge has made possible by his Address on Thought Transference before the British Association. "A Puranic Allegory" begins hopefully, but drops into cursing by Rishis and the rescue of an elephant from a crocodile by Vishnu. Much has lately been said in Indian literature of the proclivity of Rishis to curse the disrespectful, the local fauna taking the place of Elijah's bears, but Comparative Mythology is apparently not the lesson we are expected to learn. This will be expounded next month. Meantime patience is easy. [A. F.]

THE VAHAN, Second Series, No. 2, is far better than No. 1. To the Question "What is Theosophy?" "A. B." gives a reply marvellous for condensation, clearness, and vigor, but all the replies are excellent. "R. H. A." composes poetry when asleep, never when awake, and asks explanation, which is given. Sleep-producing poetry is doubtless more common than poetry-producing sleep, and Nature has been kind to editors in the latter case by gently sponging the poet's memory. To the objection by the poor that "Theosophy is only for the rich" "A. B." and the Editor conclusively reply. How true it is that "Reincarnation and Karma are doctrines that lift the darkness of human life and human pain, that teach us how to escape from misery, and set Humanity on the road that leads to final liberation"! [A. F.]

MIRROR OF THE MOVEMENT.

PLEIADES LODGE T. S., Soquel, Calif, was chartered on Aug. 24th. It has 7 Charter-members, and is the 57th Branch on the American roll.

SALT LAKE T. S., Salt Lake City, Utah Territory, was chartered on the same day. It has 6 Charter-members, and comes 58th on the roll. The President will be John Lloyd, and the Secretary Robt. L. Scannell, P. O. Box 870.

IN CONSEQUENCE OF the now-assured visit of the General Secretary to the Pacific Coast, the Branches thereon have, with two exceptions, voted that it is advisable to concentrate all local strength on that visit and to omit the *Ad Interim* Convention arranged for September. It is believed that more can be accomplished by provision for lectures and Branch meetings during that tour, and that the Convention should be postponed till next year.

TRIANGLE T. S., Alameda, Calif, has changed its room to St. George's Hall, corner Park St. and Webb Ave., and meets each Monday afternoon

at 2 o'clock. It is striving to circulate literature and interest the community in its work.

BLAVATSKY T. S., Washington, D. C., has made further improvement in its quarters, having taken a room at 1006 F St., N. W., where our energetic Brother, Capt. Geo. R. Boush, will be daily in attendance. A stock of books has been ordered and will be kept on hand, immediate supply to strangers attending the meetings being thus made possible. Theosophists visiting Washington are earnestly desired to call at the above Headquarters and receive fraternal welcome and information.

WILLAMETTE T. S., Portland, Oregon, has been holding its weekly meetings at the house of Mr. S. T. Durkee, 8 S. 5th St., with fair attendance and much interest.

GOLDEN GATE LODGE T. S., San Francisco, has given the following public lectures: Aug. 23d, *Theosophical Concepts of Life and Death*, Dr. J. A. Anderson; Aug. 30th, *Foreordination, Providence, and Karma*, Mrs. S. A. Harris; Sept. 6, *Creation*, Mrs. M. M. Thirds; Sept. 13th, *Psychism*, Miss M. A. Walsh; Sept. 20th, *Theosophy and Materialism*, Dr. A. Griffiths,

"THE PACIFIC COAST COMMITTEE for T. S. Work is resuming activity after the close of the summer season. It is supplying several towns with leaflets and catalogues of T. S. books and literature. San Diego is now concentrated upon, and, with the cordial coöperation of Abbott Clark, Mrs. Bessac, and other earnest workers there, every residence in San Diego will receive Theosophical literature and information. Bro. Clark has been doing active and efficient work all summer in Southern California. Preparations are now being made to resume activity all over the Coast. Owing to the contemplated visit of the General Secretary, every T. S. centre is alive and preparing for his reception, and working to help make his tour on the Coast *the* Theosophical event thus far. Public interest in Theosophy is increasing amazingly. Many secular papers have printed Theosophical articles, and one by Mrs. Besant, "What is Theosophy?", has appeared in 10 or 12 papers. *The Catholic Sentinel*, the leading R. C. weekly of the Northwest, issued at Portland, Oregon, had a leader upon Theosophy which was word for word Mrs. Besant's article just mentioned. This is the most novel feature developed so far, *i. e.*, a leading Roman Catholic journal printing *verbatim* and as an editorial leader, and advancing it as its own conception of Theosophy, a Theosophical article by Annie Besant!—A. G."

AMONG THE MANY ACTIVITIES of the Pacific Coast Com. are these two. At the Sunday evening meetings the following slip is distributed, and when one is returned filled out, literature and a catalogue are sent.

THEOSOPHICAL HEADQUARTERS, 1504 MARKET STREET,
ROOMS 35 & 36.

TO VISITING FRIENDS:

Should you desire further information concerning Theosophy and its Teachings, please fill out the blank below, and leave it upon the table in Ante-Room, or mail it to the address above, and literature will be gladly sent you free of charge.

Name.....
Address.....

When a newspaper prints a Theosophical article, the Committee secure it, fill in the blanks on the following slip, and mail it to every F. T. S. on the Pacific Coast.

PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK.

The.....
at.....
under date of.....published an article entitled,
.....

This article is in the interest of Theosophy and the Society, and is the opening also of the columns of this paper to our cause.

For the purpose of giving circulation to the article, and especially to encourage the paper, to show that the public are interested, that Theosophy "pays," will you not send to the publishers, with remittance in money or stamps, for such a number of copies as you can use, give away, or afford to buy.

In this way we show an interest in the paper and the article it may publish, and you assist indirectly to reach thousands to whom you cannot mail or address leaflets.

In writing for papers, be particular to mention the article that attracts your attention.

Yours fraternally, THE COMMITTEE.

When one hears of the energy and the varied Theosophical activities in California, one has misgivings lest the General Secretary may be so enraptured with its zeal that he may willingly submit to capture and not return to the slower East! That an attempt will be made, who can doubt?

MRS. BESANT's assertion that since H. P. B.'s departure she had received messages from the same Masters as had H. P. B. has been widely published in America as an assertion that she had received messages from H. P. B. herself, and Spiritualists have been pluming themselves thereon. But full reports now give the correct wording, and published interviews with Mrs. B. contain her distinct explanation that the Masters are living men, not spirits, and that her statement was made for 2 reasons, *first*, to add the testimony of her own truthful reputation to that of H. P. B., *second*, to still further demolish the silly Hodgson assertion that the alleged messages H. P. B. received were forgeries by H. P. B. As H. P. B. has passed away, how could fresh messages, identical in chirography, paper, and other marks known to inner circles, be by her? Mrs. Besant refuses to exhibit the messages or submit them to tests, her object not being so much to demonstrate the existence of Masters, that being a matter for individual conviction,

as to vindicate the character of H. P. B., that being a matter of public moment. Of course there have been the usual and natural misrepresentation and ridicule, and the press bubbles up with speculation and jeers and nonsense. *All the same, Theosophy is being made a familiar word and its teachings the subject of discussion.*

The General Secretary's Tour.

The General Secretary was to have started for the West upon the very day when the death of Madame Blavatsky caused him to sail for Europe, and upon his return the new date was fixed for Sept. 5th, but sickness caused postponement till the 8th, at which time he left for Omaha. From Omaha he went to Washington Terr., visiting the 3 Branches therein, thence to Portland, Oregon, and to San Francisco, arriving about the 23d. It had been arranged that his route through California should be made out by the Pacific Coast Committee, they being conversant with the State. It is hardly probable that the route can be completed before the close of October, after which occurs the series of visitations on his journey homewards, beginning with Salt Lake City. Branches and groups desiring a visit and a public lecture are desired to address him before Oct. 25th, Care Dr. J. A. Anderson, 4 Odd Fellows' B'd'g, San Francisco, stating what provision can be made for a hall, for his entertainment, and for the expense of travel. He will make out his schedule before leaving California, and will notify successive points of his date and length of stay.

This is the longest and most carefully planned tour yet made in America for Theosophical purposes, and is expected to produce good results. H. P. B.'s departure has sounded the word "Theosophy" all over the land and opened thousands of ears to an exposition of it, and there never was a time when a series of public lectures was so certain of attendance and of press notice. Every Western Branch may be quickened and its growth fostered by now receiving a visit during this tour, for the field is prepared for the seed and the sower is at hand. While no human arithmetic can ever figure the precise effect of a wide distribution of truth, it is reasonably certain that enough will be palpable to affirm the wisdom of the tour and to make American Theosophists long and labor for the time when a *Permanent Lecturer* will be part of the outfit of Headquarters. This is not at all an impossible thing. The Convention endorsed the project, and $1200 a year have been guaranteed towards expenses. If the General Secretary's present journey stimulates Theosophists in this direction, it will be doing one of the many things expected from it.

LONDON LETTER.

Sept. 1st, 1891.

This month records some departures from our household. Bertram Keightley, the General Secretary of the India Section, left for Adyar on the 21st August, taking with him Sydney V. Edge as Assistant Secretary. In the departure of Brother Edge we lose a valuable member of our staff, and the India Section must be congratulated on its acquisition. The President-Founder returned from his visit to France (whither he had gone to make some observations at the schools of Hypnotism of the Salpètrière and Nancy) on the 29th August. He leaves for the U. S. on the 16th inst.

In the activities of theosophical London during the past month, several remarkable points have to be noticed. It is well known that at this period of the year there are fewer persons in the metropolis, fewer attractions for visitors, and more reason for being abroad than at any other time. Altogether London is "out of season", and supposed to be stagnating. And yet, mark, — while last year in the month of Aug. only 30 or 40 persons took their seats in the Hall of the Blavatsky Lodge in attendance at its meetings, *this* year it has been found scarcely possible to find accommodation for the numbers who crowd in to the Thursday lectures. At last meeting scarcely a square inch of standing room remained unoccupied.

Secondly : the circulation of *Lucifer* has increased to such an extent that its editions will have to be enlarged. The June, July, and August numbers are completely sold out, the latter within 15 days after its issue.

Thirdly (and most important of all) the platform of the Hall of Science having passed into the hands of the National Secular Society, Annie Besant was compelled to deliver a farewell address. This took place on Sunday the 30th August. At the close of a most eloquent and impressive speech (indeed, it has been said that never before had she spoken as she spoke on that memorable occasion), the lecturer referred to the fact that since the death of H. P. B. she had *received letters from the same Masters* of whose existence H. P. Blavatsky had often, but so vainly, tried to convince the world : thus the teacher was completely freed from all accusations of fraud. The audience received the statement in silent astonishment.

The whole of London simply whirls with excitement. Those papers which reported the meeting were bought up as fast as possible : the best of these, the *Daily Chronicle,* not having a single copy to supply for love or money at noon on the date of its issue. What the effect of all this will be it is not easy at present to foresee : sufficient to say that Theosophy is the talk of the city and enquirers are calling here hourly for information.

Annie Besant purposes to visit India for a lecturing tour during the cool season, leaving Headquarters about the end of November. C. F. W.

The Countess Wachtmeister has been successful in carrying out her project to establish a Public Reading-Room in the interests of Theosophy, and has rented a room next to the T. P. S. office in Duke st. In the evening it will be lent without charge to Theosophists for classes or gatherings for study, and much good is anticipated therefrom.

THE GENERAL HEADQUARTERS.

There is no one fact concerning the T. S. which better illustrates Theosophy's growth than the expansion of the General Secretary's quarters. Its various stages have been heretofore described, and how the dark closet has become 4 rooms. But five months have passed since the last move, and already symptoms of cramping are manifest. They renewedly emphasize the need of not mere space for workers and documents, but of a Headquarters building which shall have a national character, function, and influence. No suitable house was found last spring, the difficulties

being so great, but further effort is designed in the spring of '92. Of course a serious problem in this expensive city is the expense, and very evidently the Aryan T. S. cannot alone supply a building fit for such large and varied service as an American Headquarters contemplates. The interest of all F. T. S. in the land should find expression in this exceedingly important project, and the General Secretary greatly desires communication this fall and winter from all, in order that the precise available resources may be known in time for action in the spring. No one can appreciate how convenience is sacrificed, opportunities for effective work lost, and new openings foregone, who is not conversant with the details of the Headquarters correspondence and demands. With adequate space for existing and additional staff, and the various plans for new work made feasible, what a glorious record may be made in 1892! It is in this building, if secured, that America's share of the ashes of H. P. B., now temporarily in London, is to find a home.

NOTICES.

I.

The edition of June *Lucifer* is wholly exhausted, so that the PATH's notice of last month must be retracted as to that particular number, but the matter is of less consequence because of the issue of the *Memorial Volume to H. P. B.* announced in "Literary Notes", as it contains all the June articles upon her. For sale by the PATH; price 35 cts.

II.

The life-sized photograph of H. P. B., heretofore sold in London for 2£, 2sh., and to which the American customs-swindle had to be added, has been reproduced by one of the first photographers in New York, and may be had from the PATH, carriage prepaid, for $5.00. A photograph of her, hitherto unknown, made by Sarony in 1876 and marvellously like her in late years, has been discovered, and copies will be sent by the PATH for 50 cts. There are also in stock photographs of the Adyar Convention of 1890 and of the Adyar Headquarters as seen from the river, each being $1.50.

III.

Forum No. 27 and O. D. Paper No. 7 were not issued till the last week in September, and the Aryan Press was so choked with work that no Branch Paper could be printed in that month.

The lotus dwelling of the soul within is surrounded by eight circles and has twelve gates.—*Upanishad.*

OM.